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SMALL THINGS

By Rev. J. T. Kitchen

Everything except God had a beginning for "In the beginning was the Word, and the word was with God, and the word was God. Without beginning of days or ending of years is an inconceivable mystery. Large things are composed of very small parts. This was necessary to make the structure more compact and to keep it in tact It has been seen and noticed often that small things are very useful and valuable. Gold, diamonds, and beautiful stones are many times found in small particles. Being difficult to find they are more highly appreciated. The world in which we live is made of many small particles of earth—being composed of rock, iron and many other minerals About three fourths of it is water. What great oceans formed from spray and small drops of rain. This is a great and wonderful provison in God's economy. Doubtless He made more water than land that the world might be clean. Water is used to clean and refresh the world. It is good and healthy and is very necessary for us to use both internally and externally so that we may be refreshed, invigorated and be made healthy and strong, to resist disease, and be more useful for having a stronger and better constitution If we would study its chemical parts and understand them better and use it more freely a decided improvement would soon be noticed. What a great pity it is that so much water is diluted with poisonous chemicals in different ways, for people to drink? Use neither whiskey nor rum, nor anything else that will make drunkeness, but use plenty of pure water, and you will be cleaner and more healthy You will appear better, feel better and enjoy your religion more. We are urged to do so in these expressive words. I beseech you therefore, brethren by the mercies of God. that ye present your bodies a living sacrifice, holy acceptable unto God whice is your reasonable service." Godliness with cleanliness ought to make us better both in the physical and spiritual life--because small things receiving proper attention will produce large results. If any one should ask you if life is worth living, tell him it depends largely upon the liver. If the liver gives attention to small things at the right time and in a right way–and dicts himself so as to keep his liver in good condition this is a great life to live, giving him inexpressible happiness all the time over its beautiful way.

This leads us to ask with the words of Zechariah: For who hath despised the day of small things? Zech, 4–10. When you look out upon the broad and inviting scenes of this world so many little things present themselves for you to study that you soon learn to appreciate and admire them. Many little things against which you had a strong prejudice have become interesting to you, and that which you once considered as little account has been a blessing.

The little seed of so many different kinds put in the earth have made greenfields and produce abundant harvests, which have pleased the eyes, gladdened the hearts and supported the lives of many millions. The acorn dropped iuto the ground opened the hull, sent out its little roots until they struck deeper and deeper in the earth, winding themselves around rock and througn clay until a beautiful and useful oak was seen spreading itself. There it stood defying the storm as the monument of a great cause produced by a very small effect. The flying seed of the pine, the maple the poplar and the elm prepared with wings to be carried by the wind and spread over wide acres, have adorned the forest with beautiful and majestic trees. Time forbids to say much about the three great kingdoms of the universe. They have revealed great and wonderful things to the explorer of these vast fields and day after day a fresh, new current of light gleams on the scene making them more attractive as he goes from field to field.

Art and science once small, only claiming the attention of a few now demand the interested study of admiring multitudes of bright men and women, who give their time, talent and their all to the investigation of these important subjects. The discovery of steam was small at first but see what its power has done for the world, what it is still doing today, and what large results that one small cause is destined to accomplish. This small finding was despised by some, it may have been the case but look and see how every one likes the great work it performs. The world is looking with wonder and great expectations at the present day invention and discoveries. Little beginnings have been closely watched and now larger and greater things are expected.

The wonderful power of electricity was not known until Dr. Benjamin Franklin raised his kite on the strong invisible winds of the world over the city of Philadelphia during a thunderstorm and succeeded in charging a jar with electricity. Then Prof. Morse had a short telegraph line with which to experiment. It was a success. Now just think of the wires and cables that convey the news with lightning speed all over the globe. Not only that but of the wireless currents and news which dart over land and sea telling the news and sending information to anxious ones See how great the cause produced.

Do not some of you remember when you were schoolmates and playmates, how you used to take tin boxes—make a hole in the closed end, put a long string in them and a boy standing at each end with the box to his ear, heard distinctly the whisper from the one at the other end? That was a very small thing in itself, but upon the same principle the telephone now works which is so useful and convenient. What a great result from so little a cause. These once so called small things help to see, talk, write and travel with so much ease and comfort.

The small thickly set lovely White blooming flower growing in great profusion in these splendid October days, called, "farewell summer" from which the honey bee makes such fine honey, ought not to be despised because it is refreshing to you and useful to the bee The small daisies, pansies, and violets seem to rejoice in their existence, and open in the light just as gladly as the great bright sun flower which stands above them.

What are these small things, and who will consider them? It is in one sense a iittle thing to speak to those you meet on the high way of life, it is a little thing to possess some and learn to cultivate more politeness and it is a small thing to respect the feelings and opinions of others—but by proper use they grow into larger and better proportions, causing selfishness to be dethroned and permitting kindness to take its place. You have met people who were not communicative—they were not abundant with kind words—they showed a lack of polish and gentleness, they needed to look neater and sweeter and these small things would have helped others and been a blessing to them.

The writings of some though small and weak have helped many on the journey of life. Their helpful influence inspired their lives to do more and to make themselves useful in every way possible. They have encouraged many tired pilgrams on the way from earth to heaven, and have induced faint hearts to look forward with faith and confiding hope for the saints' everlasting rest.

Look ont for the small good things in home life, for home

(Continued on page 12.)

EDITORIAL.

IN REMEMBRANCE.

This is my body which is given for you: this do in remembrance of me.—Luke 22:19.

(Golden Text Sunday Nov. 6th.)

We all want to be remembered. It is revolting to one to think of being forgotten. We want to live in the minds and in the hearts of those who are left behind. Sometime it may seem to be selfish that we desire our names perpetuated. But never such purpose or desire entered the mind of our Savior. He wanted to be remembered for what He did, and for what He would do, for others. After He had lived out a life for the uplift of others He wanted it known and forever remembered that He gave his very body to be broken and bruised for the salvation of many.

Here was a great ideal to place before men. Here was the personification of service for others. Here was the embodiment of an utter unselfishness. And in this selfish and self-seeking world there is no other name whereby men could be saved, saved from themselves, saved from ruin and utter degradation, saved from greed and gluttony and gold, and through and by this name.

It is necessary that we keep constantly before our eyes our ideal. No one, separate and apart from a great plan or principle to which one gives one's self, ever amounts to anything. The world's good and great have always felt that they themselves were a part of a larger plan, a larger purpose, a larger somewhat above and beyond.

Now, the Christ would have the world make Him its ideal. Toward this ideal, the ideal of service for others, unselfishness in all things, obedience to the will of God, He would have us all strive. He wanted us to remember Him so that we too might become in nature and in character like Him.

Here is an ideal worth striving for. And while we may not be perfect, full and complete as He was, yet we may go on unto that perfection; day by day we may become more unselfish; day by day we may render some service to our fellowman; day by day we may strive toward the mark of the prize of the high calling of God through Jesus Christ our Lord. Let us daily remember Him.

There is yet another aspect in which this remembrance is to be viewed. The Homiletic Review in a recent issue calls attention to it:

"The supper perpetually reminds us of this also: we are debtors to Jesus and to his death for being right with God and living in peace and friendship with him. The last words spoken at the supper (v. 29) lift our thoughts from death to immortality. The supper not only commemorates the death of Jesus, and his last meal with his own; it is an anticipation of the heavenly feast in the Father's kingdom (compare Matthew 8:11-12). This joyous side should not be lost in the celebration; we should think at the Lord's table not only of Jesus on the cross, but of Jesus exalted, of the church of the firstborn written in heaven, and of the spirits of the just made perfect. There is no reference to the supper in the New Testament where this is quite ignored.

THE MIRACLES OF THE BIBLE

The Bible is a wonderful book; it is itself the most miraculous book that we know anything about. Its unusual and extraordinary power over the lives of men, the influence it has in leading so many from a lower to a higher plane of being and of activity, prove beyond question its right to be called miraculous.

And yet it is not a book of very many miracles, because the book is itself marvelous and wonderful one who has not looked into the matter might decide that, to find a miracle, one had only to open the Bible at random. How far from real fact this is will appear when it is noted that there are in all sixty-six books in the Bible but only sixteen of these books have any recorded miracles, at all. That is to say, more than three fourths of all the books of the Bible contain no recorded miracles whatsoever.

Moreover, these sixteen books of the Bible that do contain miracles are not themselves filled, from beginning to end with miracles, containing as they do about an average of six miracles each. There are not over one hundred miracles, scarcely that number, recorded in the whole Bible. It cannot be said, therefore, that men and women read the Bible simply because of the miracles it contains. The Bible would be the most wonderful book ever written, and people would read it and reread it, even if it did not contain a miracle. One is safe in saying this because the miracles that are recorded serve to give emphasis to the great events and incidents of the Bible rather than to serve as mere marvels and wonders separate and apart from the events and incidents themselves. No miracle is wrought or recorded, for its own sake or to call attention to itself; but ever and always to call attention and give emphasis to something more and greater than itself.

Nor were the miracles wrought at random, but ever and always for a very definite and specific purpose. It may be truly said that the hundred miracles of the Bible have, and were wrought to teach and emphasize, one theme, namely, Redemption.

This will appear the clearer when it is noted that three-fifths of all miracles in the Bible were performed by persons who were engaged directly in the great redemption. Moses was the first to organize those who were of the "household of faith" into anything like a "national church." To this great personage is ascribed one fourth of all the miracles. Later, when this organization had fallen into aspostacy in the reign of Ahab, Elijah (and his immediate successor, Elisha) brought back, purified and spiritualized, from Baal worship to the worship of Jehovah, this national church. To these two persons, mostly to Elijah, the more important, is ascribed another fourth of all miracles. And then in due time the man Christ Jesus appeared to consummate what has been begun by theseHis fore-runners in the great work of Redemption. To Jesus the Christ is ascribed one third of all miracles. Thus it may be said that four-fifths of the miracles were were wrought by three persons, the persons being those who were engaged first hand and directly in the great work of redeeming man and bringing man to his God.

We have seen it stated often that the theme of the Bible is Redemption, bringing man back to God. It may therefore be truly said that the theme of the Bible is identical with the theme of miracles

The miracles were wrought, each and all of them to give emphasis to this one incomparable and sublime theme, the noblest of all time and of all teaching, the Redemption of man

WANTED: A REVIVAL.

Bishop J. C. Kilgo.

The supreme need of this generation is a deep revival of vital religion. In some respects the infidelity against which we contend is unlike any former type that has arisen. Fitchett in his "Beliefs of Unbeliefs" gives a very correct description of it when he says "it is vague, loitering, evasive, and strangely contended." The aim is not to rid the world of a Christian belief, but to emasculate its belief, and this they seek to do under the pretense of a desire to redeem the Bible from the follies of the churches and a designing ministry. They flatter Christ as the best expression of human character, but they refuse to accept His deity, though they cautiously admit His divinity. And they do the Bible the honor of giving it a place among the best books on morals and ancient literature, while they decline to accept it as the Word of God. The new theology is a modified scepticism which seeks to amend the Christian religion so it may have in it nothing of the supernatural, hold no position displeasing to a sleeping conscience, and utter no message of salvation. The church has become timid in the face of the wild dogmas of certain academic lights who mistake their vaporings for truth and their conceit for supreme authority. Our answer to all this is not argument against argument, the bending of the knee in the courts of academic dreamers, nor the surrender of Saint Paul to Darwin or Saint John to Huxley. Let these revisers of God and His holy Book go their way while we preach a gospel of salvation instead of a gospel of social improvement. The conversion of sinners is a task our much-learned infidelity of twentieth century stamp can not do, and does not try to do. This is the mission of a consecrated ministry, and throughout the history of God's Church it has been the one answer that has silenced infidelity. And a great religious awakening will hush all these little voices that cry against the saints.

COMMENT ON CURRENT TOPICS.

THE BETTER QUESTION.

President Hadley, of Yale, in his first address to the new students this fall insisted on a new question. The freshmen have been asking, or have been advised many a time to ask, "What can the college do for me?" The Yale president does not think this question strikes quite deep enough, and begs his freshmen to substitute this, which he regards as far better, "How can the college qualify me to do something for somebody else?" As we see it this shifts the emphasis from rights to duties and is the better question not only for the college student but for each and all of us.

What can the home do for me? What can the State do for me? What can the church do for me? We submit that these are superficial questions and lay emphasis more on our rights than on our duties.

What can the home, the State, the church qualify me to do for others? This is the more Christ-like attitude and question.

This world has already too many who are asking, what are my rights, principles, prerogatives. What our time demands is more men and women, boys and girls who are asking, What is my duty to those about me? What can I do for others? How may I be of highest, and best service to those about me?

President Hadley does well to take emphasis from the question of rights and lay it upon the deeper questions of duties.

IS PROFANITY INCREASING?

There is no way of answering the question positively, And yet, the offensiveness of the habit, so exceedingly common, makes us feel sure that profanity is increasing. Foreign critics say that swearing is an American failing. It certainly is a failing, whether American or alien. If there were any use on earth, any excuse in fact, for the vile habit one might bear it with better grace. But there is no use nor excuse. Every other bad habit one is addicted to, has some excuse for being, satifies some appetite, craving or practice or passion save swearing Swearing is one evil that man has continued his own hurt without the first semblance of compensation or remunerative or benefit whatsoever.

The swearer offends the moral taste and sentiment of others, but hurts only himself by his irreverence and vulgarity On the trains, along the streets, at the playgrounds, in the shops, every where one's ears are greeted with vain and vile and vulgar language.

There are two elements in profanity that many who indulge it do not stop to consider. First, it is a sign of ill-breeding, vulgarity and a lack of reverence. A well bred person will certainly have sespect to the language he uses and to the manner he expresses himself in company about him. Secondly, it takes in vain the most holy and sacred names with which the swearer himself and those who hear him, are acquainted. When one takes sacred names in vain time and again, then from the very force of speech itself one must lose respect and reverence for the sacred names thus desecrated.

DEDICATED WITHOUT DEBT.

St Patrick's Cathedral, New York, (Roman Catholic) was recently consecrated (dedicated, properly speaking.) This is the largest church building in America, and the eleventh largest in the world. It was begun in 1858, and though it had been in use for thirty years it was never dedicated because not heretofore cleared of debt.

This is a fine custom churches have, and a good example they set, of not being dedicated till freed of debt. That which we have, individually, seems more sacred to us, when freed from debt than when encumbered. We do not know what would enhance the already sacred word "home" more in America than for our "homes" to be cleared of debt; nor could our other be longings be made more sacred by aught else than by clearing them of debt. Nothing seems as sacred, while beclouded and threatened from debt, as when the last vestige thereof is wiped out. Debt is not only a bad master that robs one of liberty, it is an evil attendant that ever threatens disecration.

Now a large part of the swearing habit is allowed or engendered in early years. A lack of reverence and good taste, in speech and manners and morals in the home and on the part of parents is often responsible for much of the profanity we hear from boys in their teens and youths in the cars and in public places.

"Thou shall not take the name of the Lord thy God in vain," is a commandment that certainly needs teaching and emphasizing in our day and time.

We would like to inquire of Prof. Lawrence the scholarly teacher of English in Elon College, or better still perhaps (in its own estimation at least) of the erudite, ornate and learned Norfolk Landmark, what is to be done in a case where one sins against good taste and the mother tongue as did a woman recently after hearing an address before her club on "The Decadence of Pure English" At the close of the address this particular woman went forward and congratulated the speaker of the evening in this language:

"I did enjoy your address ever and ever so much, and I agree with you that the English language is decading something awful. Hardly no one talks proper nowadays, and the land only knows what the next generation will talk like if nothing aint done about it,"

Bro. Ivey in the Nashville Advocate speaks a parable in this language?

A malignant temper never reaches its worst form and state till it begins to claim a divine sanction. To curse one's fellowmen on any ground is bad enough but to do it in the name of the Lord is the very limit of wickedness and folly. Many years ago we saw some where, possibly in the colums of the Advocate, a saying something like this. "When the devil gets in a man and takes high moral ground, there is no living for him." No matter where we saw it, the truth of it is beyond dispute."

The antiquity of Egypt grows more and more remarkable with each discovery of the excavators. A carefully built stone tomb, roofed with stone beams of forty ton's weight, and containing a great sarcophagus of red granite has just been uncovered near the pyramid of Seneferu at Memphis. The tomb was forty-five feet beneath the present surface and unquestionable evidence makes it over sixty-five hundred years old. That a people capable of building such a tomb lived in the Nile valley so long ago would once have been called impossible The sarcophagus contained the bones of a complete body, evidently unfleshed after death, and wrapped each bone by itself, in fine linen.

---Exchange.

Our complex tariff laws give rise to some interesting situations. At present birds are imported free of duty, while there is a duty of five cents a dozen on hen's eggs. The court of CustomsAppeals has been applied to to know if a hen is not a bird.

Reply has been made that a bird is a fowl that takes food to its young, whereas a hen is a fowl that takes its young to their food. This is a distinction, but whether the constitution of the United States will justify it is the question.

Claude Graham White, of England, won the Gordon Bennett cup in the fastest time ever made by an airship, covering 100 kilometers (62.14) miles with an average speed of less than 61 miles an hour in an international race at New York Oct 29.

Trinity College, Durham, and Meredith Female College, Raleigh received donations last week from the General Educational Board, Trinity $150,000; Meredith $50,000.

So much success has attended the efforts of the postal department to get itself on a self-supporting basis that they are predicting one cent postage in no great while. The deficit has been cut down over six millions as compared with last year.

SUFFOLK LETTER

This has been the busiest of any of the seven sessions of the American Christian Convention I have attended, and the Troy church is the best adapted to Convention purposes. It is a forty thousand dollar building on a fine corner lot. The windows are great artistic designs in cathedral glass. A thoroughly up-to-date Sunday school addition, with dining-room and kitchen in the basement, toilets, etc; a chapel or assembly room surrounded by class rooms, offices, rest room, with ample stairways, enter into its simple and extensive conveniences. There is a system of electric bells connecting all the rooms by which signals can be given to any part or all of the school. A large membership, a large congregation, a large Sunday school, with Rev. J. E. Etter as pastor and Netum Rathbun as superintendent make it an ideal and successful work.

The church cared for the great Convention with apparent ease, furnishing dinner and supper in the church dining-room to delegates and visitors.

It is not within the scope of this letter to give a detailed report of the doings of the Convention; but "Sun" readers will be interested in the re-election of Rev. Dr. J. P. Barrett to the editorship of the "Herald of Gospel Liberty." There was no other nomination, and this is a great compliment to the successful management of the paper for the last four years.

The Convention raised on the floor in cash and pledges $5,350.25 on the Foreign Mission debt which was of $8,000.00 and it is hoped that friends throughout the Conerenfecs will raise the balance of $3,000.00 to clear this department of debt. Then there is to be a great effort to increase the Foreign Mission offerings.

But the greatest emphasis was laid on "Home Missions" as involving both departments; with an increase of churches and members at home there will naturally follow increase in men and money for the Foreign field. The Convention voted unanimously to endeavor to raise for "Home Missions" within the next four years, $15,000.00 the first year; $22,000.00 the second year; $32,000.00 the third year; and $35,000.00 the fourth year, aggregating $100,000. for the quadrennium. This can be done provided conferences urge upon churches and pastors the great importance of the matter as the real obligation of the church. There can be no question as to the prime duty of the church to Missions. The church is missionary in essence or it is nothing.

Commissions had been appointed by the Executive Board to consider all the departments of Convention work. These commissions had made extended research, gathered a great variety of material, and reached some valuable conclusions; but the time was too short to perfect a plan of organization which could secure the approval of the present session: hence a committee of seven was electd by the Convention to formulate a plan of organization from the top to the bottom and present same to the quadrennial session of 1914. There is agrowing demand for simple-compacter and more extended government that will articulate all the parts of the American Christian Convention and thus bring all the parts into closer and more helpful relations.

The session was harmonious, enthusiastic, progressive, and personal interests seemed to lose themselves more than ever before in the interest of the Kingdom.

The closing exercises were conducetd by Rev. Thomas Holmes, Chelsea, Michigan, who will be 93 on Thanksgiving day and was present and gave strict attention to all the proceedings.

W. W. Staley.

HOME AND RELIGION.

According to Green, in his history of England, "Home, as we conceive it now, was the creation of the Puritan." Further, according to Green, religion was the basis of this Puritan conception of home. "Wife and child rose from mere dependence on the will of husband and father, as husband and father saw in them saints like himself, souls hallowed by the touch of a Divine Spirit and called with a Divine calling like his own. The sense of spiritual fellowship gave a new tenderness and refinement to the common family affections."

There is food for thought in this picture of home. The Puritan was the man who found the source, the centre and aim of his life in God. With him religion was the chief concern. It suffused, permeated and dominated his whole life. He carried his religion into his business and into his pastimes; into his politics and into his home. It colored his view of the world about him, and influenced him in all the relations of life. He was a religious husband and father, and his home was a religious institution. He had a church in his house. There he worshipped God in fellowship with his own flesh and blood. And this was the man who created the home, as we conceive it. Obviously then if the home is to remain as we conceive it, the religion of the Puritan must remain in it. Only the force that created it can sustain and preserve it. The home must still be a religious institution, a church in the house.

It is a discouraging fact that many professing Christians manifest less of a religious spirit in the home than elsewhere. Bunyan's Talkative was "a saint abroad, and a devil at home." He has a numerour progeny. Restraint is thrown aside, the pressure of public opinion is taken off, and a man shows his true inwardness in his home. Sam Jones used to say that he was willing for a man to shout in his meetings, provided his wife would testify that he had religion. This is a crucial test. "As a man thinketh in his heart so is he"—so is he in the sight of God, and to a large extent, so is he in his own home. There he shows his real self.

Parents teach their children that if they are to have good manners when visiting, they must practice good manners at home. Children might very well teach their parents that if they are to exercise a religions influence abroad they should practice religion at home. Here is where their first and weightiest responsibility rests. Religion, like charity, should begin at home. If it doesn't begin there, it will never be worth much anywhere else.

Love is the basis of the true home, and love is the essence of religion. Without love one cannot be religious; without love, all else profiteth nothing. The more religion, the more love, and the more love the happier the home. There may be natural affection without religion, and this, it might be supposed, would be sufficient to secure happiness in the home. As a matter of fact, it is not. The affection of husband for wife is not always strong enough to stand the wear and tear of life's experiences. In the absorption of business, amid the losses and crosses, the ups and downs, the frictions and rivalries of the street and the market, the tie becomes weaker, and the wife is neglected. The husband's affections become somewhat benumbed, his sensibilities deadened, and frequently his pirit embittered as cares multiply and the responsibilities of business weigh more heavily. He forgets to smile when he enters his home, but doesn't forget the unpleasant experiences of the day. He feels free to unload the accumulated irritations and vexations that have worn on his nerves. The neglected wife seeks compensation at the club, or the bridge party; and the children grow up in an atmosphere entirely destitute of the wholesome, invigorating ozone of parental affection. Religion, the kind that has the love in it, is the only thing that can stand the strain of life, as life must be lived in a world that is so sadly out of joint. Only religion can keep the parents true to the vows plighted at Hymen's altar; and only religion can make them faithful to the obligations due to their children. Religion, then, is essential to the home as we conceive it, essential to the home as God conceived it. And to answer the purpose, it must be a genuine article and it must be nourished by daily contact with God's Word and daily waiting at the mercy seat. The husband and father who is too busy to keep the fires burning on the family altar, is too busy to have a happy home, and too busy to ensure his children for the future.—Presbyterian Standard.

John D. Rockfeller has added nearly $4,000,000 to his endowment of the Rockefeller Institute for Medical Research. He has offered the medical department of Western Reserve University $250,000 on the condition it raises $750,000.

The supreme court of Arkansas has ruled that the union of the Presbyterian church, U. S. A., and the Cumberland Presbyterian church in Arkansas is legal and that all property reverts to the Presbyterian church, U. S. A.

United States Senator Robert M. LaFollette, who is recovering after an operation in a hospital at Rochester, Minn., suffered a relapse when informed of the death of United States Senator Dolliver at Fort Dodge. The two were close friends.—Burlington News.

AMONG THE CHURCHES.

VALLEY LETTER.

In the midst of busy revival work I pause to address a few lines to Sun readers. I used to think when a school boy at Elon, that my busiest days were on just then, and that if I ever got through school I would not need to be in such a rush ever afterward. More than four years have elapsed since those busy school days came to a close, but the rush is still on. In consequence of Bro. Walters devoting most of his time to Winchester, and Bro. French going to another field, the demands are very heavy upon the few of us in this part of the Conference. With the assistance of Bro. Williamson on the third Sunday of each month I am trying to look after the welfare of ten churches, and hold a revival meeting at each of them. Bro. Williamson will probably assist me in five of the meetings.

Congregations were good during the meeting at Mount Olivet (R). Bro. Williamson made a favorable impression upon the people. As a visible result of the meeting there were three conversions and additions to the church, and several others almost on the point of deciding for Christ when the meeting closed.

I am now in a meeting at Joppa. As yet I have no ministerial help here and may not have any during the meeting. Help us by your prayers.

A. W. Andes.

Harrisonburg, Va., Oct. 26, 1910.

SANDFORD, N. C.

This little church experienced a very gracious revival, beginning October 2nd. Rev. T. E. White was with us several days and preached plain, practical, and forceful sermons which we all enjoyed. Rev. G. R. Underwood was also with us and was active in the services. His wife's serious illness prevented his attendance at many times during the meeting. Services were cut off on Friday by a rain storm and the meeting was brought to a close. I expect several additions to the church at my next meeting in November.

This church is ready to meet all requirements of conference, and will pay the pastor also.

Bro. T. E. White has permission of the Board of Foreign Missions to take work in North Carolina for two years. He has been called to serve churches in Randolph County, N. C., and will locate at Ramseur N. C. There he will be near the churches he is to serve and can easily and promptly serve them. These churches are doing the wise and sensible thing—the only thing in my judgment that can save our country churches from perishing. In every section the country churches are declining and unless some remedy is provided disastrous results are inevitable. In a few places the churches are forming pastorates and locating ministers among them. The convention that met in Asheboro, N. C., adopted a measure providing for this apparent necessity but the conferences have been slow to put it into operation. Until this is done, or some more practical method of supplying the churches with pastors is adopted there will be little advancement made, and many of the country churches will be lost. The article by Dr. Newhouse, in the Herald of Gospel Liberty, recently published, is to the point, and worthy of serious consideration.

W. S. Long.

Fraham, N. C., Oct. 24.

AT THE A. C. C.

Oct. 27th, 1910.

Dear Dr. Atkinson:—I was called away from the A. C. C., at Troy, last Tuesday afternoon.

I reached Ohio a day before the Conference was called to order. Made my first stop at Xenia, in order to visit the relative of my eldest daughter's husband. Then I went over to the Publishing House at Dayton. Then to Yellow Springs to visit Antioch College, where I spent sixteen happy years. President Fess was away. The Vice-President, Professor G. D. Brock, very kindly showed me the gymnasium and other improvements made since I resigned. I never had a more cordial reception.

The A. C. Convention was a success. Presidents Samuel and Whitelock presided with fairness, skill and marked ability. The congregation and friends of Bro. J. E. Etter made everybody feel at home. The preaching was of the spiritual and helpful kind. The President's address reached the high water mark. Manly men and vigorous thinkers expressed, at times widely divergent views, but all thought differently in love.

Dr. Barrett was re-elected editor Herald of Gospel Liberty. All the officers, if I mistake not were unanimously elected. The donations were larger than ever before. The outlook was never so hopeful.

Daniel Albright Long.

INGRAM, VA.

Our revival began here on Wednesday after the first Sunday in October, and closed on Wednesday after the second Sunday. There was a good revival in the church, and about 25 professions and reclamations. The preaching by Rev. H. H. Butler, of Suffolk, Va., was well done. Bro. Butler is a good revivalist and his sermons were well received and he greatly endeared himself to the good people of Ingram. A more appreciative people will seldom be found any where than these of Ingram. The meeting was very much hindered by two days rain, cutting off services, and Bro. Scott Boyd was chitically ill with pneumonia; also Sister Boyd and Miss Sadie, their daughter, were both ill.

Our esteemed brother Dr. Kent was at Bro. Boyd's bed-side for four or five nights. Dr. Kent is one of our strongest factors in this church and also in our revival work. Bro. Scott Boyd is one of the biggest hearted men I ever met. This is a good church and seems to be in a good working condition.

NEW CENTER AND CHRISTIAN UNION.

The fourth Saturday was our last quarterly meeting. The work of this Conference year is being finished up nicely. These churches are small but faithful and true. New Center finished up a nice church building this year, a credit to both church and community. It was done with ease and when the work was finished it was all paid for. Christian Union is now rebuilding and we are expecting to have a nice church building here. We can have good houses of worship and we should have. God's cause demands our greatest energies and efforts. Both of these churches recalled this writer as pastor for another year, at an increased salary. This is highly appreciated by their pastor. Good churches make a good pastor and a good pastor makes a good people in his churches. The truest evidence of success in church work is harmony between church and pastor.

S. B. Klapp.

Greensboro, N. C.

TO THE CHURCHES OF THE N. C. AND VA. CONFERENCE.

Dear Brethren:—I now come to you with my last message in behalf of the Christian Missionary Association before we meet in session during our conference at pleasant Grove in November. We organized this Association last Conference with a creditable number of members. This work has been presented to the readers of the Sun so I feel sure that you are familiar with its importance as one of the strong auxiliaries to the church. I am anxious that each church, Sunday school and C. E. take a membership in this Association; also every person who can take a membership, the fee being $5.00 each. Now this is for local work in our own Conference—yea, a much needed work. Will you consider this matter as of supreme importance, and may each church, Sunday school and Christian Endeavor and every one who can respond to this call, by sending in to Bro. H. C. Simpson, Treasurer, Greensboro, N. C., the membership fee of $5.00. I call attention to all who gave their names last session to please send in the fees by their delegates if you can't be present yourself. We have a good liberal people who love their church and we look for a hearty response to this feature of work.

S. B. Klapp, Prest.

Greensboro, N. C.

CLINTON.

We held a few days meeting at Clinton. Several professed faith in Christ. The brethren at this place are taking steps for achurch building. We have been preaching here in a school house and during the warm weather under a brush arbor.

GRACE'S CHAPEL.

Our meeting here was held from the second Sunday in August and continued till the following Friday. A good number at this place were reclaimed and several professed faith in Jesus as their Saviour and God's dear children were greatly revived.

(Continned on page 12.)

NOTES AND PERSONALS.

—We are loath to bid adieu to dear and fair October, the very best and the most beautiful of all the twelve. But the best of friends must part.

—The many friends of Rev. Dr. W. S. Long throughout the county will regret to learn that he has sold his home here and that he will go to Chapel Hill to make his future home.—Alamance Gleamer.

—Bro. S. B. Klapp is this week in a revival at Keyser, N. C., this being his thirteenth meeting this year, with another before Conference. Bro. Klapp has spent a busy year and his labors have been abundantly blessed.

—Dr. E. L. Moffitt and Rev. J. L. Foster, our Elon delegates to the American Christian Convention at Troy, Ohio, have returned and report an excellent session of that body. Practically all the officers of the past quadrennium were re-elected for another term of four years.

—The Herald of Gospel Liberty of last week says that Rev. W. W. Staley, D. D., of Suffolk, Va., who delivered the Convention sermon at the A. C. C. at Troy, Ohio, used as his text Acts 2:4, "and preached an able sermon, most appropriate to the occasion, instructive, inspiring and helpful, just the line of thought for the occasion."

Rev. T. B. Dawson, 404 Lithia Street, Greensboro, N. C., desires full work in the pastorate the coming year. He is prepared to give all his time to churches desiring his services and will be glad to correspond with or visit any churches without a pastor. Bro. Dawson is a member of the N. C. and Va. Conference and wishes to give now his best efforts to the work of the Christian ministry.

—Berkley Correspondence Norfolk Landmark, Oct. 28th: A pretty wedding took place at the parsonage of the South Norfolk Christian Church, when Rev. Daniel A. Keys united in marriage Miss Ventia May Farrow, daughter of Mr. and Mrs. W. J. Farrow, and William Elmer Douglas. After the ceremony Mr. and Mrs. Douglas left on their wedding tour for Bluefield, West Virginia, where they will spend about two weeks.

—Rev. C. C. Peel, pastor, reports a very successful revival at Belews Creek Church, Forsyth Co., last week. Rev. J. O. Cox assisted. There were sixteen confessions. Six united with the church at the close of the meeting. There are others to join. Brother A. W. Preston, than whom there is no better type of loyal layman, was ordained a deacon. He will fill the position with Christian grace and becoming piety.

—We are in receipt of neatly printed programs for the Western North Carolina Conference and the N. C. and Va. Conference. The former meets at Hank's Chapel, Chatham County, Tuesday, November 15th, 10:30 a. m., and the opening address is to be delivered by Rev. P. H. Fleming, D. D., Burlington. The N. C. and Va. meets with Pleasant Grove Church Tuesday, November 23rd, 9:30 a. m., and the opening address is to be delivered by Prof. W. P. Lawrence, Elon College, N. C.

—If life is really worth living in Norfolk, will its encyclopedia, Alias The Landmork tell us why it was that a tidal wave of suicide seems to have struck that town, and within the brief span of three days five unfortunates attempted suicide, two of whom succeeded. By the way, it is serious, this matter of suicides. You scarcely pick up the morning paper these days without seeing account of one or more suicides. The malady is on the increase without doubt. But who can point out the cause, and who stop it?

—After the close of his Conference, the Alabama, Bro. G. O. Lankford, Columbus, Ga., one of our most consecrated and successful young ministers writes thus of his prospective work:

I have closed my second year's work as pastor at North Highlands and Girard. Was re-elected at both places, but have declined and accepted the church at Waverly Terrace for full time. This is the biggest responsibility I have assumed. The work is new and just as difficult as new. I take hold of this proposition in the name and strength of Him on whom I have learned to rely.

"As time speeds on in rapid flight
The Sun shines ever with larger light."

—"Rev. E. K. McCord spent the third Sunday in October with the church at Covington, Ohio. Thence he went to Franklin and Lebanon, Ohio, and then to the American Christian Convention at Troy. Everywhere he goes he is gladly welcomed, and it will be the more so now that he is so soon to sail for Japan, returning to his missonary labors in the Orient. He expects to sail December 19th."—Dr. Barrett, in Herald of Gospel Liberty. We are not surprised that Bro. McCord is "gladly welcomed" everywhere he goes. This returned missionary is one of the very few who on their return think it worth while to gather facts and prepare an address with care and concern for the people here. Bro. McCord spoke at our Southern Convention at Suffolk in May and actually told his audience things of interest that they did not know about the needs and conditons of the people among whom he had been laboring, and for whose help he was pleading. Strange as it may appear, very few returned missionaries make interesting, inspiring, edifying, wholesome addresses. But Bro. McCord does, and he greatly helps his cause.

—"Rev. J. L. Foster, the Superintendent of the Christian Orphanage at Elon College, N. C., received a hearty welcome at Troy. Of course the people were glad to see him, as were the brethren generally, but they were glad to see him as the representative of the orphans of the Christian Church. The work has been greatly blessed under the labors of Brother Foster, his wife and other associates. Whatever touches the welfare of the orphan children touches the hearts of the people of God. The Christian Orphanage is an institution of the Christian Church in which every true child of God rejoices. How blessed to care for the little, helpless children."—Herald of Gospel Liberty. Oct. 27th.

Wednesday, October 26th, 1910, Mr. Robert Junius Kernodle led to the marriage altar Miss Ruth Jones. The ceremony was celebrated at the home of Mr. and Mrs. W. J. Lee, in Nansemund County, Va., members of the families and a few invited guests being present. The beautiful and spacious Lee home was appropriately and very tastefully decorated in chrysanthemums, palms, spruce, and other evergreens, and formed a picturesque background to the scenes of the simple, but charming tableau marriage that was solemnized. Miss Bloudie Kernodle, sister of the groom, was maid of honor, and little Ruby Rawls, daughter of Mr. and Mrs. Rawls, cousin of the bride, was ring bearer. The bride wore a tailor-made suit of gray English serge, with hat and gloves to match, and carried a shower bouquet of bride's roses. The maid of honor wore cream satin and carried yellow chrysanthemums. Miss Regina Williamson played Lohengrin's wedding march before the portieres of the spacious parlors were drawn revealing the bridal party to the assembled guests. During the ceremony "Star of Love" was softly played followed by Mendelssohn's Wedding March while congratulations and happy wishes were extended.

Immediately after the ceremony the married pair were driven to Portsmouth from whence they left for a tour North.

Mr. Kernodle is of Alamance County, N. C., and is engaged in the lumber business. Miss Ruth Jones is a graduate of Elon College and has spent two terms as a most successful and efficient teacher in the graded schools here. She is a daughter of the late W. H. Jones, Jr., of Nansemond County, Va., and has for the past few years resided with her mother in the home of Mr. and Mrs. W. J. Lee, being a half sister to Mrs. Lee.

Both bride and groom are widely known and justly esteemed for their many noble qualities of heart and character. They will make their home at Elon College, N. C., after November 10th.

Mr. and Mrs. Lee served an elaborate luncheon to the members of the bridal party, after the departure of the bridal pair, and Virginia hospitality, far famed, was never more lavish, nor more beautiful and elegant, even in the old days, than was in evidence here. The day and the surroundings were without spot or blemish, and the occasion was a happy and joyous one indeed. The ceremony was performed by the writer.

J. O. Atkinson.

THE SUNDAY SCHOOL LESSON FOR NOVEMBER 6, 1910.

By Dr. W. C. Wicker.

The last supper, Matt, 26:17-30.

Golden Text—This is my body which is given for you, this do in remembrance of me.—Luke 22:19

TIME AND PLACE.

It was Thursday evening, April 6: A. D 30. Jesus had finished his discourse with the disciples at Bethany and the time has come for them to observe the Passover at Jerusalem. Some think the upper room is the same where the disciples tarried after Christ's ascension until the descent of the Holy Spirit on the day of Pentecost when the first Christian church was founded. Many think it the house of Mary, the mother John Mark.

1 Preparation for the Supper, vs 17-19. The first day of unlavened bread, that is, on Thursday evening after six o'clock when the Jewish day began. It was called the first day of uuleavened bread because only unleavened bread was used at the Passover. This feast began Thursday, A. D. 30, 14 day of Nisan and ended Friday A. D. 30, 15 day of the same Jewish month. The disciples came to Jesus some time during the day Thursday saying: "Where wilt thou that we prepare fer thee to eat the Passover." They might have eaten it at Bethany or Jerusalem, but they needed a room with a table, and couches for reclining at the table. The Jews were a free people and to stand at the table was a custom of slaves. The preparation meant providing unleavened bread, bitter herbs, wine, a paschal lamb, which must be slain at the temple in the afternoon and cooked in a private house after the blood and fat had been used for the sacrifice. Jesus told Peter and John to go into the city to a certain man who would show them when to make ready. This man was doubtless a disciple and was to be recognized by his carrying a pitcher. These disciples followed the directions of Jesus and made ready the Passover.

II Assembling in the upper room vs. 20 The disciples and Jesus come from Bethany, Thursday evening, to Jerusalem, walking a distance of two or three miles before reaching the upper room about sundown.

The disciples began to contend for the first and best places when they reached the upper room because they seemed to think that the higher places here would insure them the places of honor in his Kingdom. Jesus rebuked them and told them that he that would be great must be servant of all. The first shall be last, and the last first. The humble shall be exalted and the proud shall be abased. He that would save his life shall lose it, but he that would lose his life for my sake the same shall save it. These are some of the paradoxical principlas of Christ's Kingdom.

III. Jesus washing the disciples feet. This was a concrete illustration of the sublime nature of service which Jesus sought to stamp upon the minds s of the disciples by performing this service which they should have performed for each other.

We are not to understand this act as an ordinance to be established in the church, but rather the revelation to us of the spirit Christ manifested towards the discharge of any necessary duty. If we do things in the spirit of Christ we fulfill the teaching of this example. Once when I was very sick, the attending physician prescribed bathing my feet in warm water which I was unable to do. The mother of one of the most distinguished divines of our church rendered the service for me and thus fulfilled the spirit of the Christian religion.

IV. The Jewish Passover vs. 21-25. This was one of the greatest feasts of the Jewish church representing the anniversary of the birth of the Jewish nation in their miraculous deliverance from Egyptian bondage which symbolizes deliverance from sin in complete salvation.

At the time of the meal Jesus announced that one of the disciples should betray him. This naturally called for heart searching and self-examination and they began to say one after another, Is it I? Jesus said, He that dippeth his hand with me in the dish the same shall betray me. It had been good for that man if he had not been born. Such a life with such a purpose and result would not be worth living. It is worse than worthless. Every sin in human life betrays Christ and crucifies him afresh,

V. The Lord's Supper Instituted. vs 26-29. As they were eating Jesus took bread and blessed it. He used the same unleavened bread that was used in the passover, and consecrated it by prayer to this new purpose which should supplant the passover that looked backwards to what had been done for the jews, and establish the Lord's supper which should point to the crucifixion of Christ which should ransom all who look to him in faith for salvation. The broken bread represents, symbolizes the crucified body of Christ and the cup symbolizes the spilt blood which was shed for the remission of our sins. He gave thanks which express the spirit that should fill every commencement that partakes of these consecrated emblems. Drink ye all of it teaches the liberal free communion of Jesus Christ that would exclude no one from participating in al the blessings provided by His free salvation. No man has the right to lord it over the Lord's table and exclude those whom Christ has redeemed by his precious blood..

He promised that He would drink it anew with us in His Father's Kingdom, and we are encouraged with hope that as we commune with Him here in spirit one day we shall commune anew with him in heaven

CONDITION OF SUCCESS IN CHRISTIAN ENDEAVORER.

W. A. Harper, Editor, Elon College.

(Continued from last week)

All that is necessary for success is to commit your way unto the Lord Ask God to guide you into your calling to lead you where you can do the greatest good for the betterment of humanity and the advancement of His kingdom

For years men have been trying to discover the "Summum bonum" in life. Some have assigned one thing, some another, but I say that the Psalmist gave us the "Summum bonum," the best thing in life when he said "Commit thy way unto the Lord, trust also in him, and he shall bring it to pass." This is the true road to success, this the Utopia of which poets should sing and over which orators should grow eloquent.

David committed his way unto the Lord and he was called a man after God's own heart. Noah committed his way unto God and God saved him and his family from the flood. Joseph though sold as a slave, committed his way unto the Lord, who made him ruler of Egypt, and preserver of the Hebrew people. Job committed his way unto the Lord through suffering and he made him a greater man in his last days than in his first

Therefore let us committ our ways unto the Lord who is able to make us a success in every vocation in life Let us trust in Him who is able to save us from failure. Let us committ our lives, our fortunes, our all into His care, and pray him to keep us in the way of successful Christian endeavorers

There is no other rule whereby we may be successful Christian Endeavorers The reason the Christian endeavor is a failure in some places is because the young people have not the love of God in their hearts.

Pure and undefiled religion in the hearts of the young people will make any society a success. It does not matter whether the society is in the country or town, on land or sea, it will be a success if the Holy Spirit dwelleth in the hearts of the people.

Some distinguished philosopher has said that the individual who has a definite aim in view and who is constantly working to that end will awake some morning to find himself one of the great ones of earth. The water wears away even the hardest rocks by continually running over them. The rocks of the Niagara Falls are slowly wearing away and the falls are gradually moving up the river The Colorado has worn the rocks into the Grand Canyons The little rain drops are changing the whole face of the earth. The great mountains are being leveled by this sure but slow process. The Appalachain Mountains were once many fect higher than they are now, but the rain and frost have worn them down. A short time ago, I heard a gentleman say that when he was a boy, he carved his name in a rock on a mountain. He doubtless thought

(Continued on page 11.)

CONTRIBUTED.

ALABAMA CONFERENCE

The date was Tuesday, October 18th, and the place of meet iug was Pleasant Grove Christian church, Chambers, County, Ala. The church is located in one of the most fertile sections of the State. Diversified crops, good water, excellent roads, and a delightful climate are some of the things that contribute largely towards the privileges enjoyed by the citizenship of that communi ty. Chambers county is a good place to live and Pleasant Grove is even a better place for an annual Conference. Those who enjoyed the privilege of attending the recent session, know very well the meaning of that statement, for the people of the church and community did themselves honor in providing so bountifully for the vast crowds that attended this annual gathering. For three days we enjoyed the unsurpassed hospitality of a large hearted peopie.

Promptly at 10:00 o'clock, a. m the President, Rev. G D Hunt "called the house to order" and a most fervent prayer was offered by Rev. T. H. Elder. Ministers and delegates were enrolled and a quorum was declared. Rev G. D. Hunt and Dr. J. M. Welch were re-elected president and treasurer respectively. Rev. J. H. Hughes was elected vice-president and Rev. E. M. Carter secretary, with T. H. Denny as assistant secretary

The annual address was then delivered by the president. The speaker used 1 Tim. 4:16, as a basis for the discourse. Three propositions were discussed, viz., 1, the individúal; 2, the church; 3, the doctrine. This was a strong address, glowing with plain, practical truth.

The afternoon session was opened with devotional services by Rev. J. V. Knight. Revs. H. W. Elder, L. E. Smith, and G. M. Hol ler, members of the Georgia and Alabama Conference and Re.s. Jenkins and Sims, Baptists, were voted as deliberative mem bers. The presence and addresses of these brethren added no little to the conference Church letters and ministerial reports were read. Rev. C. W. Carter read the report of the Executive Committee The report on Standing of Ministry was made by Rev. C. M. Dollar. This report was followed with an inspiring address on "The Preacher and His Influenee" by Rev. J. H. Hughes.

Rev. H. W. Elder preached at 7:30. The text used was Fph. 3:20. Theme: "God's Ability to Do More For Man Than Man Can Ask or Think." This sermon was highly recommended.

The second day began with religious services by Rev. J. H. Hughes. The report on Stand ing of Churches was read by Rev. J. D. Dollar. The report on Moral Reform was presented by Rev. G. O. Lankford, Chairman of Committee. Speeches were made by the Chairman of the Committee and by Revs. E. M. Carter, H. W. Elder aud B. H. Veasey.

The Missionary Association was in session for one hour. An address was delivered by Rev. J. W Elder Dues were collected aud several members were enrolled. This Association was in session again at 7:30 p. m., the same day. At this meeting G. O. Lankford made a short address, the remainder of the eve ning being devoted to business.

At 1:00 o'clock Rev. Rev. L. E. Smith delighted a vast audience with a forceful sermon from 2 Tim. 1:6,7. The speaker was at his best and his discourse left a profound impression on the minds of his auditors.

The afternoon was taken up by the reports on Sunday Schools, Home Missions and Religious Literature.

A most helpful devotional service marked the opening of the last day. This was a real spirit ual feast. The report on Minis terial Education was presented. Discussion by Revs. C. M. Dollar, G O. Lankford, G. D. Hunt, C. W Carter, J. H. Milam, L. E. Smith and E. M. Carter. Reprts on Foreign Missions rendered by Rev. E. M. Carter.

Rev. C. M. Dollar preached the closing sermon using Mt. 25: 40 as his text. This was one of the best services during the entire session.

A motion prevailed and conference adjourned to meet with the church at Mt. Zion on Tuesday after the third Sunday in Oct. 1911. Benediction by our much beloved "Uncle Tom" Elder. Thus closed another harmonious helpful, inspiring session of the Alabama Conference. May the Father's blessing attend us and His hand guide us until we shall meet again

G. O. Lankford.

DISCRETION.

If your friends dislike what you do—they may not like you so well, and will soon tell it to others. But if you have met your obligations and lived an honest life you will feel all right and move on in the straight way just the same, knowing that if each individual would straighten up his own business it would oil up the machinery of human interests and greatly help to make better progress in the efforts for success. In the first place do not take every one you meet to be your intimate and true friend, for if you do, you may be sorry for it when they leave you in disappointment and trouble. Good people are often deceived—but learn to be more careful and cautious and not trust any one too much, because human nature in some cases and places is weak and exceedingly changeable.

Some have been trusty up to a certain time but after that time seem to have lost it. There is danger of losing any thing you have, so let prudence and watchfulness be on guard. Discretion in anything is the best part of valor, for it is always the best instrument to fight the battles of life with and give you complete victory over every foe. It is no unpardonable sin because you have been and are indiscreet now, but learn to be more so and entirely so, and it will save you much time and trouble. Discretion, what is it? Look up the word —learn its meaning—think it over and over in all its bearings and relations as far as you can. Let us study the word and its import when we eat and drink, when we work and rest, and when we talk and act. Let discretion be your guide and help, and you will be delighted with such congenial and helpful advisor. Study and learn this word discretion yourself then teach it to some one else. It is such a good lesson for all to learn. When any one has been lacking in disretion about anything and wants to reform and tries hard to do so, please do not try to discourage him by saying, He will never reform or do any better; he is a gone case—no use in wasting time with that fellow—I know him, let him alone, let him go. That way of saying and doing reminds one of the treatment of a poor fellow who has fallen overboard in deep water, and when he takes hold of the side of the boat to lift himself in, the other man in the boat takes a hatchet and cuts off his hands, then he again falls into the water and drowns. If there are any hatchets laid away to cut off the hands of any struggling one who reaches out the hand of faith as the last hope for his redemption, for his salvation, throw the hatchet away and let it forever sink to the bottom of the sea of oblivion. The Bible says, Thou shalt not kill, and yet many there be who make it their business to sharpen their hatchets and swords. They keep them keen and ready for use all the time. They are murderers in many ways and do not stop to realize their dreadful condition. Many murder with their tongues and pens, and feel fine and happy under the wholesale slaughter. Let us study the word discretion until its meaning is well understood.

Try not to be too highly elated nor too soon cast down. When the world approves, smiles, and lifts you high on the wings of praise, think of your imperfections and how unworthy you are; but when it frowns upon you and would cast you aside or banish you from its great presence think of the good qualities you possess, of the good and kind things you have done, and of what you may be able yet to do through Him who will give you the ability to work. But let discretion do its work well in all these things, and the results will be good.

J. T. Kitchen.

Windsor, Va.

DAVID B. HILL DEAD.

David Bennett Hill, ex-governor of New York and the most prominent citizen of the Empire State for many years, died at his home at Wolfert's Roost, near Albany Thursday night after a short illness. He was senator from New York from 1891 to 1897. He was one of the best governors New York ever had. He dropped out of active potities in 1904, but still took a great deal of interest in politics and as late as Friday a week ago he was in conference with Hon. Alton B. Parker discussing the situation in New York. As a mark of respect to Senator Hill, the flags over the state buildings were half masetd.

The Christian Orphanage

REV. JAS. L. FOSTER, EDITOR,
Elon College, N. C.

OFFICERS OF THE ORPHANAGE:
Jas. L. Foster, Supt.. Elon College.
J O. Atkinson, Chr. Board of Trustees, Elon College, N. C.
O. L Barnes, Treas., Elon College, N. C.

Am t brought forward	$1968.03
Dues	
Blannie Franks	.05
Bettie Franks	.05
Dwight Franks	.05
Noma Franks	.05
Numa Franks	.05
Nannie Benton	.10
Mary Lee Foster	.10
James Lee Foster, Jr.,	.10
Monthly S. S. Offering, Henderson, N. C.,	$3.02
Wakefield, Va.,	1.04
Linville, Va.,	1.68
Jonesboro, N. C.,	.33
Berea, (Nan'sd) Va.	5.07
Special Offering Sale of Pig	3.50
F M. Carlton, Durham N. C.	6.50
Amt. 41st. week	$21.69
Total	$1989.72

My dear Children,

The Fair being a thing of the past, our children are talking sweet potatoes, and digging them We hope to have all our little folks can eat, and at this writing you should see our cellar. About 10 boys and Uncle John are working like bees getting the potatoes stored away. The boys have had to be out of school quite a little time, but we hope the work will soon be so they can attend regularly

Our trip to Troy, O., was indeed a fine one and in our next letter we are going to tell you all about it. Over the long mountain travel the trip was lonely but enjoyable. Full particulars next week.

Our little tots who are in the first grade at school are doing well Already they are writing short words, reading, learning songs and drawing. But let me whisper to you children, who have seen elephants, that one little boy made one and colored it green. Now you can imagine just how many he has seen! Their teachers let them color to suit their fancy and I guess that was the brightest colar he had.

Miss Dora has been away on a short visit but is back again to the delight of us all.

Remember to get your Thanksgiving offerings ready!

Lovingly,
Uncle Jim.

Greensboro, N. C.,
October 26th, 1910.

Dear Uncle Jim:

Here I come with my letter and dime for October. I am well and go to school every day. Little Barbara is sick today. We carried her to church to tell Mr. and Mrs. Bolton good by. She is a good baby in church. Love to all

Your niece,
Nannie Benton.

So you are going to make a little church woman of Barbara. Well, that is quite right and I am glad she behaves so nicely.

Raleigh, N. C.,

October 23rd, 1910.

Dear Uncle Jim:

Enclosed please find twenty-five cents, our dues for October.

Your nephews and nieces,
Blannie, Bettie, Dwight, Noma and Numa Franks.

Thanks children. Guess you are busy in school now, but do not forget to write for your quarters are very useful.

PROGRAM OF THE CHRISTIAN MISSIONARY ASSOCIATION OF THE N. C. AND VA. CONFERENCE.

Pleasant Grove Chritsian Church, Va., November 25th, 1910.

Call to order.
Roll call—collection of dues.
Reading constitution and by-laws, by W. J. Graham, Secretary.
Enrollment of new members.
Election of officers.
Report of Executive Committee.
Report of Treasurer.
The necessity of the Christian Missionary Association—Prof. W. A. Harper (8 minutes).
The Work done by the Christian M. Association—Rev. J. O. Atkinson, D. D., (8 minutes).
The Best Method of Increasing the Membership of the C. M. Association—Rev. C. C. Peele (8 minutes).
The Possibilities of the C. M. Association of Tomorrow—Prof. W. P. Lawrence (8 minutes).
Miscellaneous business.
Announcement of committees.
Adjournment.

S. B. Klapp, President.
Greensboro, N. C.

BE SURE TO READ.

W. A HARPER, EDITOR,
Elon College, G. C.

The editor of this department has prepared the following round tabie, which he hopes all will read and profit by personally thinking on these queries.

CHRISTIAN ENDEAVOR FOUND TABLE.

(Call for questions by number. Answers limited to one minute.)

1, What is Christian Endeavor?
2. How is its work done?
3. Do we need it and the Sunday School, too?
4. How can we have it in the country church?
5. What committees would you suggest? Their duties?
6. How can you get committees to work?
7. How can we have a good prayer-meeting?
8. What shall we do with the verse-readers?
9. What should the reader do?
10. What should be done with the long talkers?
11. What about the music?
12. How can we get all the members to pray in public?
13. How can we avoid the life-killing pause?
14. What shall be done when two or three rise to speak at once?
15. What are the qualifications of a good president?
16. How can we have variety in our meetings?
17. How can preparation be made for the meeting?
18. What are the duties of active members outside the Society prayer-meeting?
19. What are the duties of associate members?
20. What does Christian Endeavor teach in regard to the Social Life?
21. What is the best time to hold the prayer-meeting?
22. Name some helpful books for Christian Endeavors.
23. How would you go about organizing a Christian Endeavor Society?
24. What are the different grades of Christian Endeavor?
25. How may we get all to take part?
26. What are the cardinal principles of Christian Endeavor?
27. Give some figures showing the growth of the society in all parts of the world.
28. What benefits may the pastor expect from Christian Endeavor?
29. What should Christian Endeavor expect from the pastor?
30. How may Christian Endeavor be utilized as a training school in any department of church work?
31. How can we train those to lead who now will not?
32. Give us two fundamental principles for success in Christian Endeavor work.

(If you have other questions than these, don't fail to ask them. We want to make this parliament practical and helpful.)

The editor will furnish our Conferences with a sufficient number of these for practical purposes, free of cost. All you need to do to get them is to write for them.

Mark Twain's estate inventories $611,136 according to his executors A few years ago he was a bankrupt, and went out to retrieve, on the lecture platform his lost fortune.

Report of the Condition of Elon Banking & Trust Company

Elon College, N. C., at the close of business September 1st, 1910.

RESOURCES.

Loans and discounts	$ 5 615 27
Furniture and fixtures	195 00
Due from banks and bankers	4 749 06
Cash items	47.50
Gold coin	115.00
Silver coin, including all minor coin currency	338 64
National bank notes and other U. S. notes	546 00
Bills payable	560 00
Expense	70 17
Total	$12 236 64

LIABILITIES.

Capital stock paid in	$ 5 000 00
Deposits subject to check	7 107 42
Cashier's Checks outstanding	129 22
Total	$12 236 64

State of North Carolina, County of Alamance.

I, J. Fletcher Somers, Cashier of the aboved-named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

J Fletcher Somers, Cashier.

Subscribed and sworn to before me this day of September, 1910.
J C. McAdams,
Com Ex. Jan. 26, 1911.
Notary Public.

Correct—Attest:
J. J. Lambeth,
J. C. McAdams,
G S. Watson.
Directors.

Young People

W. A. HARPER, EDITOR,
Elon College, N. C.

C. E. TOPIC FOR NOV. 6.---A FEW SUGGESTIONS.

Secrets of Happiness. Job 5: 17-27: Prov. 3: 13-18.

The Scripture: The two pas sages suggest two readers and perhaps two commentators. The comment, however, should be brief.

The Leader: The leader should in his five minutes show that wordly possessions and happiness are not synonymous, that poor men are as happy as rich men and sometimes happier, and vice versa, that the real secret of happiness is within, not without.

Questions for Meditation: (Ask that the answers be given voluntarily:)

What has health to do with happiness?

When should we grieve over our afflictions?

When rejoice over them?

What has work to do with happiness?

What relation is there between self-forgetfulness and happiness?

What happiness comes from friendship?

What made Christ happy?

Whom did Christ call blessed?

What makes me most happy? (To several.)

What makes me unhappy? (To several.)

What was the secret of David's happiness? Paul's? Peter's?

Scripture Seed Thoughts: (Memorize and give voluntarily with a word of comment):

My heart rejoiceth in the Lord, 1 Sam. 2, 1.

The Joy of the Lord is your strength, Neh. 8, 10.

In the shadow of thy wings, Ps 63, 7.

The meek- –the poor shall rejoice, Isa 29, 19.

Let not your heart be troubled, John 14, 27.

That your joy might be full, John 15, 11.

Rejoice in the Lord alway, Phil. 4, 4.

The peace of God shall keep your hearts, Phil. 4, 7.

Longsuffering with joyfulness, Col. 1, 11.

Written Work: An essay of two minutes on "The Christian Secret of a Happy Life."

The Roll Call: Close the general participation ten minutes before the hour is up. Let the secretary then call the en tire roll, each one responding with his favorite verse from Job or Proverbs as requested at the conclusion of the previous meet ing, without comment.

For next week: War on the Saloon.

M., Nov. 7. The saloon curses, Deut. 27: 15 26.

T., Nov. 8. The fate of the lawless. 2 Thess. 2: 31-2.

W, Nov. 9. Using the law. 1 Tim. 1: 8-16.

T., Nov. 10. Our strongest weapon. 1 Tim. 2: 1-8.

F., Nov. 11. Insist on your rights. Acts 16: 35 40.

S., Nov. 12. All–conquering truth. 2 Cor 13: 8; I. Cor. 15: 25.

Sun, Nov. 13. Topic—The war against the saloon: enlist, Hab 2: 1-20,

Suggested Program.

1. Song Service, using hymns of cheer.
2. Prayer by Pastor.
3. Scripture and comment.
4. Leader's Remarks.
5. Special Music.
6. Chain of Prayer.
7. Voluntary participation in any form desired, including voluntary giving of scripture seed thoughts and results of thought of questions for meditation interspersed with verses of appropriate song.
8. Pastor's Remarks.
9. Essay work
10. Roll Call as suggested above.
11. Song. Offering. Mizpah.

Be Ready The quality of readiness is one of the most valuable for a Christian to cultivate, and especially a Christian Endeavorer.

Be ready to lead a meeting. Be ready to take charge of a committee. Be ready to make a testimony. Be ready to offer a prayer. Be ready to sing a solo. Be ready to make a motion. Be ready to propose a plan. Be ready to conduct a game at the social.

Those that have to do much asking of others to take up duties know how rare is this quality of readiness. The commonest words are "I pray thee have me excused." And the commonest fallacy is to take the excuse of man as the excuse of God.

A TALK WITH PROGRAM BUILDERS.

Why do we hold conferences, conventions, and the other gatherings of our church?

For three reasons.

First. To have reports made of what has been done since the last meeting.

Second. To get information as to the needs and how to cope with them.

Third. Inspiration for the work.

There be some few among us who are content with number one.

They go to conference to find what has been done. They go to the Sunday School or Young Peple's Convention with the same end in view. If they find things in as good condition as they were a year ago, they are satisfied. They are not concerned much with progress, just so we are holding our own. I am glad we have a few only of this class, a decreasing smaller class I am confident.

The great majority of us go to conference also for inspiration. We want to feel good. We want to come back home enthusiastic, bubbling over with ambition to do more and better. We want the conference to provide us not only with reports and bald statements of what has been done, but also with a goodly number of stirring addresses. We want the church painted in glowing colors, the Sunday school gloriously lauded, the Christian Endeavor Society crowned with diadems of glowing eloquence. We want to feel what great agencies for justice, truth, and righteousness all these organizations are. We want to see things in grand array. We want to be enthusiasts And then we go home and declare we never attended such a gathering before, but are not able to point us constituents to any plan of realizing the things we want and were inspired to think we could have.

An increasing minority also go to conference and to our other gatherings, not only for reports and inspiration, but for information as to improvement and growth and development as well We are not satisfied when the gifted orator tells us how grand it is to have the older people active in Sunday school work. We must know how it can be done and how we can do it. We are not satisfied to be told how excellent and useful a thing a teacher training class is. We want to know how we can get one in our church. We are not satisfied to hear Christian Endeavor and Missionary Societies and Ladies' Aid and all the rest duly enshrined in eloquent phrases, we want to know by what manner of means we shall attain these things. We want inspiration, but we want something more—definite information as to how these may be worked out.

Now, how shall we have these three things satisfied? The first is easy. The churches or other organizations, as the case may be, will report; so will the ministers and the committees. In this way we shall know what has been done and many of the things we need to do There will be need of a few set addresses for the purpose of inspiration, and sermons of the inspirational type. For information as to method and manner of proceeding there must be introduced the round-table or open parliament. Nothing can compare in effectiveness to a well conducted round–table. The question box method is also good for it helps solve the difficulties that have already arisen in the local organizations. Our program builders have not set proper store by the open parliament and the question box. We use the methods of twenty-five years ago in our public gatherings. We need to change.

I suppose there has never been such an effective gathering of Christian workers as the World's Conference for Missions in Edinburg this summer. Yet no man spoke over seven minutes in the Conference proper and there was no wonderful inspirational address by which the great gathering can be remembered. "It was distinctly a conference for discussion rather than a mass meeting for inspiration," wrote a keen newpaper correspondent. Our own gatherings have thus far been more mass-meetings for inspiration than conferences for discussion. But we are taking a more rational method. Our program builders are giving and will continue to give increasingly

(Continued on page 11.)

more space to open parliaments, round tables, question boxes, and other means of arriving at definite plans and wholesome methods in religious polity.

(The above editorial appeared last week on page five of the Sun, unsigned and in such wretced condition as to proof-reading as to practically nullify its meaning. It is this time printed in its proper place.)

Continued from page 7.

that his name would stay there forever After a elapse of 35 years this gentleman had a chance to visit this mountain again.

He looked for his name but the rain had worn away the rock and his name had not only been eraced but the rock had been worn away several inches.

Perseverance is the key which unlocks many difficulties. Demosthenes was a great stammerer but by perseverance he overcame it and he stands as the foremost orator of all ages. Two of the three epic poets were blind. Alexander the Great persisted in battle and conquered this known world Columbus braved the stormy Atlantic in a deckless ship and gave to Europe a new world for her oppressed millions. John Bunyan made Bedford jail ring with words of hope. Franklin with a kite and key brought the lightning down from the clouds Fulton made the seas the world's greatest highway. Morse and Edison made the whole world talk around our hearthstone. Enoch pressed forward to the mark of the high calling and he was not, for God took him.

So it is with the person who trusting in the Lord Jesus Christ for strength, promises him that he will strive to do whatever Jesus would like to have him do, by making it the rule of his life to pray and read the Bible daily, and to support his own church in every way, especially by attending all his regular Sunday and mid-week services, unless prevented by some reason which he can conscientiously give to his Savior; and just so far as he knows how throughout his whole life, endeavors to lead a Christian life —this person will some day not only find himself one of the great ones of earth but will also find himself walking the streets of the New Jerusalem with the redeemed.

The C. E. is an institution in which all can work. Thomas Carlyle said; "There is a perennial nobleness and even sacredness in work" In idleness alone is there perpetual despair." Christian endeavors' by daily reading the Bible and praying compose their whole soul into harmony with Christ.

Blessed is he who has taken the pledge to be a worker in the C. E. "Let him ask no other blessings, for he has a purpose in life. He has in his innermost heart a spirit of action giving him no rest until he has unfolded it. From his heart rise the chrystal force, breathed into him by the Almighty God, awakening him to all nobleness, to all knowledge"

Then young people, old people all people for Christian endeavor includes all ages in its ranks) do your very best in your daily occupation Strive for the mastery of your vocation. Above all be God's people. Then all other things will be added unto yon.

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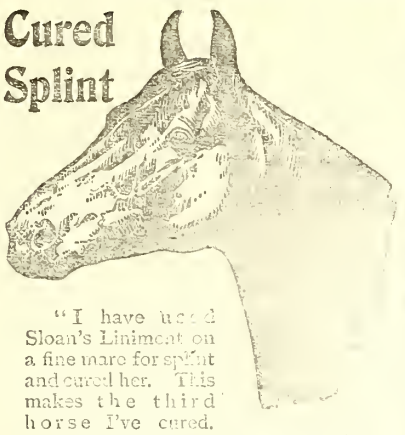

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[illegible] Rev. Dr. R. D. Smart, of [illegible] K, suffered a nervous [illegible] to his pulpit Sunday night. [illegible] doctors say his condition is seri[illegible]

Among The Churches.

(Continued from page 5.)

ROUND TOP.

The meeting began here first Sunday in September and continued from time to time during the year, for thirteen days. At this meeting quite a number professed faith in Christ and a goodly number also professed reclamation. This was indeed a glorious meeting.

MOORE UNION.

Our meeting here took place from the third Sunday in August. This was truly a good meeting. It was a time of much rejoicing; a goodly number professed faith in Christ and united with the church. God was here in power; difficulties that existed here were adjusted and God be thanked for it. They have a good Sunday school. Deacon J. W. Lett recently bought and put a splendid organ in the church. The church here has taken on new life.

NEW HOPE.

Our meeting here began Thursday before the fourth Sunday in September, and continued for nine days. Our lay brother John W. Knight joined us in the meeting Saturday and continued with us till the close and did faithful work. His talks were definite and forceful. He is a man of God. In this meeting there were several who professed faith in Christ. Here we expected a great meeting, but we were greatly disturbed in the midst of the work, hence the results came short of what we anticipated. In all our meetings I suppose between fifty and one hundred professed faith in Christ, and many professed reclamation, and to God be all the praise and honor.

P. T. Klapp,

Moncure, N. C., F. D. 2.

ALABAMA CONFERENCE.

The time has arrived for pastors to resume their places for the next year. Some have been called to their same work,and some into new fields of labor. Some churches are yet without a pastor.

We ought as a band of co-laborers to write more and learn more about one another. I have just arrived from the Alabama Conferference. It was very fine and edifying. The writer left Conference with greater determination than ever.

I was blessed with the privilege of meeting many brethren and sisters and going into their homes that we shall never forget. The writer was made to rejoice to see Bro. Leon Smith so interested in the Christian Sun. He pressed the several ministers of Conference to write often. Seven agreed to write five letters each. That will be some help to the Conference. We want to know more about the work in each Conference, and how can we know if we fail to write of our work to our church paper? My work this year has not been in every particular just what I wish it could have been; but we can't make or force people into measures.

I have had only two churches this year. I feel very grateful for all the past favors and blessings this year has brought me. I want to thank my churches and the good people for their hospitality toward me as their pastor and servant. I retain my same work, Bethany and River View.

Brethren as we have put our hands to the plow let us not look back, for he that looks back is not worthy of the Kingdom, Let us as pastors and as lay members do more the coming year than we have ever done.

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SMALL THINGS.

(Continued from page 1.)

training and influence will help greatly to form character for the future. You will look back upon the old home with pleasure or regret all your life. Which shall it be? It will be what you make it.

The church was small when first established—but its light and influence has spread over the world, year by year she has grown so that her power is seen and felt in every land and among all the nations of the world. The kingdom of Jesns has come and the light of it will continue to dispell the darkness of earth, until it outlive and out shine the kingdoms of men. The same old, simple, loving story wafted upon the wings of time will continue to be told in words and song nntil time shall be no more

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OUR DEAD.

ARTMAN.

When we stand over the lifeless form of a dear friend, taken all too soon as we think, in whose life the Christian graces found free and full expression, we wonder at the mysterious working of an all wise providence. We cannot understand why one so gentle, unselfish and good, and in the midst of her usefulness should be removed from the scene of her earthly labors, but we must remember that God calls those whom he loveth, and why should not His jewels shine in His own home even though ours be made dreary? These sentiments express the emotions of our hearts as we meditate upon the unselfish and beautiful life of our dear riend Maggie B. Artman, who fell asleep the 21st of Jnly, 1910.

Faithful and true as wife, devoted and affectionate as mother, kind and good to all and above all obedient and true to her God in whose service, whatever the character of that service, she found delight and inspiration, submissive in sickness and death to her Maters's holy will.

The memory of her gentle, sweet life will linger with us as we make the pilgrimage of life and inspire us to emulate the beautiful Christian virtues that adorned her character.

Resolved: That we extend to the beloved hnsband and children and to the aged and dear father, to all relatives and friends our heartfelt sympathy in the great sorrow that has overtaken them, and we express this prayer that they may journey through life along the same narrow path their loved ones trod.

Resolved: That a copy of these resolutions be sent to the family of our dear friend, to the Christian Sun, Suffolk Herald and spread upon the minutes of the Ladies' Benevolent and Social Union of which she was a faithful member.

MRS. GEO. W. NURNEY.
MRS. JOHN M. BUTLER.
MRS. O. S. SMITH.

Vice-President Shermon passed through North Caroliua on a speaking tour last week. Large audiences greeted him and his speeches are well spoken of by the press.

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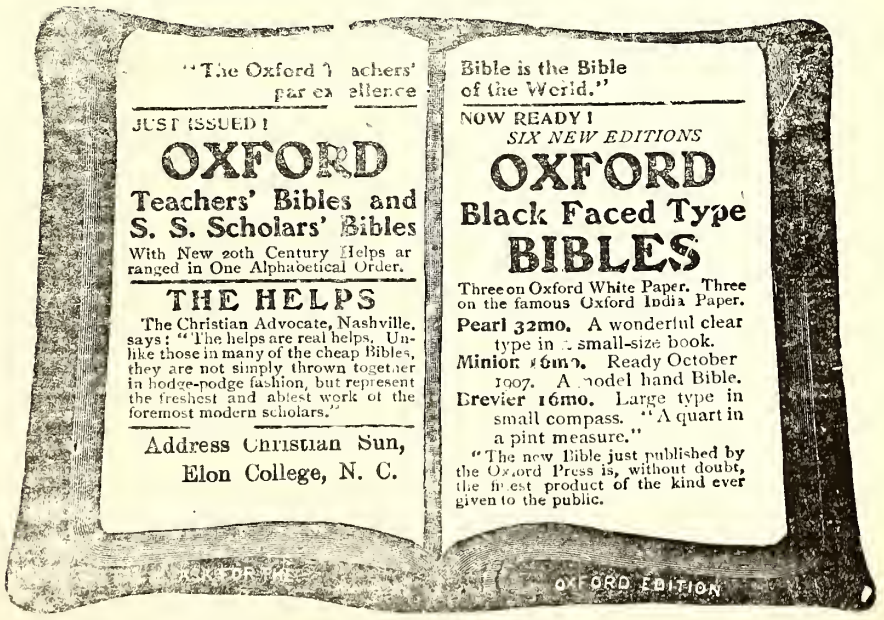
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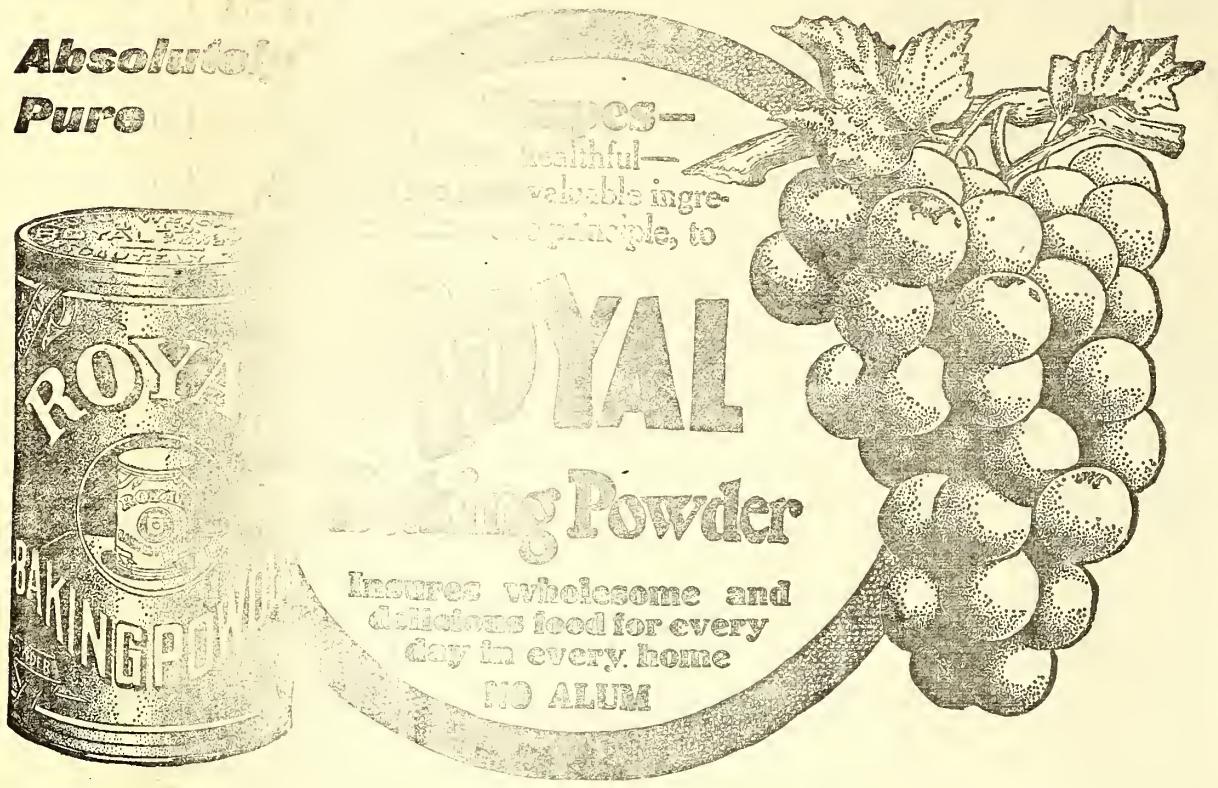

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—Rev. J. P. Barrett, D. D., was re-elected editor of The Herald of Gospel Liberty, our general church organ, by the American Christian Convention in session at Troy, Ohio, last week. Dr. Barrett has spent four years of useful and valuable service already on the Herald and his re-election for another term of four years argues conclusively that his brethren declare he is making good. Dr. Barrett writes with a ready, fluent and fertile pen, and as his brethren in the South well know, is a great power for good wherever he labors. The happiest wish we can make him is that his strength may enable him to render another four years of as able and efficient service as that of the past four years.

President Woodrow Wilson, of Princetown University, democratic candidate for governor of New Jersey, has tendered his resignation as head of the great institution with which he has been connected for more than 20 years.

John B. Moissant, a Chicago aviator, fell 125 feet in his monoplane at New York one day last week. Strange to say, he was entirely unhurt. His machine struck on one wing, smashing it and letting him slide out his seat.

Eight thousand freight and express wagon drivers went on a strike at Lisbon Tuesday. At Boulder, Colorado, where the state university is, 500 students also strurk in a body because 17 of their number had been expelled for hazing.

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LESSON LEAFLET—For Visitors. Each lesson in leaflet form. Per quarter, 2 cents.

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PRIMARY QUARTERLY—For children 6 to 9 years of age. Contains 32 pages and cover. Five or more copies, per quarter, 2½c each; six months, 4¾c each; per year, 9c each; single subscriptions, 10c per year.

SCRIPTURE PICTURE CARDS—For beginners 3 to 6 years of age. Lithograph colored picture cards, 2¾ x 4 inches, with lesson on back. Uniform with Picture Chart. One set, 2½c per quarter, containing one card for each Sunday in the quarter; 10c per year.

SCRIPTURE PICTURE ROLL OR CHART—For beginners 3 to 6 years of age. A Quarterly Leaf Cluster of large colored pictures, illustrating each Sunday-school lesson. The cluster contains thirteen sheets, 26 x 36 inches in size, mounted on a roll and suspended by a cord. Sent, postpaid, per quarter, 75c; per year, $3.00.

JUNIOR HERALD—For children under 12 years of age. Published weekly. Half the size of the Sunday-school Herald. Five or more copies, three months, 5c each; six months, 9c each; twelve months, 15c each. Single subscriptions, 20c per year.

SUNDAY-SCHOOL HERALD—Published weekly. Interests both young and old. Five or more copies, three months, 10c each; six months, 18c each; 12 months, 32c each. Single subscriptions, 40c per year. When fifty or more copies of the Sunday-school Herald are ordered, we will allow five per cent. discount from above prices.

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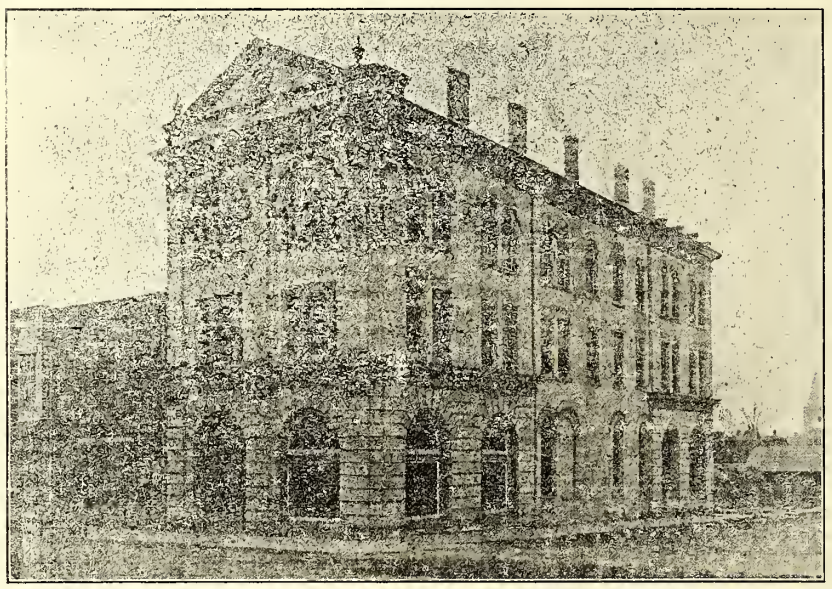

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